

Contributions

"CAN THE CHURCH OFFER ANY INDUCEMENTS TO ONE TO ENTER THE MINISTRY?"

Z. T. LIVENGOOD

This question was answered in the negative at the Illiackota Convention last September; and I have been informed that the Ohio Conference, last June answered it about the same way. The gospel certainly gives no warrant for any one to enter the ministry from a motive of a reward from the church. The basic principle calling one into the ministry of the gospel is found in the call of God. "Go ye into all the world." "Come follow me and I will make you fishers of men." "Go work in my vineyard." Jesus promised very little of ease, comfort and a general good time to his Apostles and servants. He said to him, "I send you out like sheep among wolves." This would indicate a hard time for the sheep. To Paul he said, "I will show you what you must suffer for my sake."

I fear many of us have not commenced the work from so unselfish and holy a motive. Again I find that many more respond to the call from a sense of duty to God and to mankind. But, has the true Church of Jesus Christ nothing to offer to her servants; to her faithful ministry? Is it true that the church can not treat her ministry, whom she has called, with respect, kindness, justice and brotherly kindness and support? No, it is not true that she can not. In fact if she would discharge her plain duty before God, she can hold out some inducements. Does the word of God lay upon her any obligations? Yes, the word speaks with no uncertain sound upon the matter. Paul says, "they are to be esteemed very highly in love for their works sake." I Thess. 5:13. Again Paul says, "the elders who rule well, should be counted worthy of double honor," I Tim. 5:17. Again, "Obey them that have the rule over you." Heb. 13:17. No church can do her Master's bidding who will not esteem, honor and obey her pastor. A church ought not extend a call to a minister she cannot treat in a gospel way. I would not excuse the pastor from doing his gospel duty. His duty before God. Neither would I excuse the church from doing her sacred obligations. What think ye brother pastor?

Milford, Ind.

SOMETHING ABOUT A GREAT REVIVAL

E. L. YODER

There has been a great revival of religion in Hiawatha, the county seat of Brown County, Kansas. Hiawatha is a city of 3000 population. It contains no saloon for a Mrs. Nation to smash, and is known as a good lecture town and one that is passed by as no good by theatrical advertising agents. It has thirteen churches which were patronized by about 2000 people living in the city before the revival. This revival added 500 more and it is now safe to say that less than

500 people are without church affiliation. The services were conducted by a revivalist named Williams and a singer named Alexander, and were held in the Armory, a large building that once served the purpose of a skating rink. The services were conducted as a union service participated in by all the churches, excepting two, the Episcopalian and the Catholic. The converts will be parceled out among these different churches, and we hope it may be done without arousing any jealousies and ill will.

To show that the revivalist was not afraid to denounce evil I will give a few extracts of his Wednesday's sermon. He found that some of Hiawatha's church members thought there was no harm in dancing and gave a sermon on that subject. I have noticed myself that when church members begin to attend dances their religion has got to a low ebb.

SOME OF THE EVANGELIST'S SAYINGS ABOUT DANCING

A dancing Christian is never a spiritual Christian, never.

Soul winning never goes hand in hand with dancing.

The lowest down rascal in the community is a dancing Methodist.

The dance is only a hugging match set to music and tolerated by society.

If there were none but dancers, no church deserving the name would have an existence.

It does not take long to cut the corners off the square dance and make it a round dance.

No heathen nations indulge in the dance according to American ideas. In heathen lands the sexes do not dance together.

The young man who has a dancing sweetheart he really loves and is familiar with the dance is the first to condemn it.

The crusade against dancing is a matter for all; not alone for the church, the pulpit or the old woman who could not dance if she wanted to.

Any man with a daughter will admit that it will do no harm to keep her out of the ball room and any honest thinking Christian that it will do much harm not to keep her out of it.

Not one single argument has ever been produced, not one good word ever spoken for dancing. The best thing said is, "I don't think it will do me any harm." A pretty low down excuse.

When polygamy became illegal and unconstitutional the Mormon church, which alone previously had taken no stand against dancing, changed. This is a little something to think over.

In spite of our boasted Christian civilization, even a heathen, when entering a ball room for the first time has been known to cover his face with his hands to hide his blushes and to exclaim "What does this mean?"

If I could with one hand wipe out intemperance, destroy the traffic of its awful curse, and with the other hand wipe out harmful

social amusements and I could not do both, I would wipe out amusements; for intemperance would never stay wiped out while these continued.

The churches have always condemned dancing, but the church fence is down so low that any one can get in and no one is led out even when they soil the green pasture and disturb the still waters.

The waltz was born in a Paris brothel.

It is the one amusement which is no good unless the sexes mix. Did you ever think of that?

But when it comes to the modern dance the excuses given for theatre going will not hold water for a single minute.

Three out of four of the 500,000 fallen women of the United States, or 375,000, lead the lives they do as a result of the dance—Statistics.

The women say, "we can't swear and smoke and be licentious like the men but we will come as near to it as we can and take up the round dance."

"Not a church member in this hall," said Mr. Williams. "if he knew that tonight he would go to judgment would attend a dance or defend one."

There are 7,000,000 of our girls in a century who leave their homes for a life of ill repute. Three fourths of these are led to their ruin and death by the round dance.—Statistics.

Many people, says the evangelist, will say that they don't think what I have said on the dance is nice and they don't believe it. I have told but half and all has been clothed in the most unoffending language. If it is not nice to tell what you do in public, what do you do it for?

Morrill, Kan.

CONSECRATE YOURSELVES TO GOD

JOHN NICHOLSON

"Who then is willing to consecrate his service this day unto the Lord." I Chron. 29:5.

This subject is an appeal of David to the congregation and princes of Israel in behalf of the temple which Solomon was to build for the Lord God of hosts. David being anxious that the good work should receive the combined attention of the nation at large, thus addressed them, "Who then is willing to consecrate his service this day unto the Lord." God has set his heart on the erection of a spiritual temple—an edifice composed of immortal beings. God's dear Son is both the great base and the sole architect of it. He is appointed both to build the temple and bear the glory. This temple in its cost and splendor, is to exceed all erections that have ever been surveyed by men or angels. In this temple God is to have his abiding throne; and its blessed worshipers are to enjoy its refulgent glories forever and ever. God has been rearing it from the period that Abel first offered his acceptable sacrifice. God erects this celestial structure thru instrumental agency. He has honored man by thus employing him for his glory.